THE WOMEN'S MISSIONARY MAGAZINE

—OF—

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RECESSIONAL.

God of our fathers, known of old;
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe;
Such boasting as the Gentiles use,
Or lesser breeds without the Law;
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not Thee to guard;
For frantic boasts and foolish word,
Thy mercy on Thy people, Lord.

Amen.

—*Rudyard Kipling's Jubilee Poem.*

THE JUNIOR SOCIETY--ONE LINK IN THE CHAIN OF A CHILD'S CHRISTIAN TRAINING.

Read before the W. G. M. S. at Indianola, Iowa, by MRS. E. B. STEWART, of Chicago, Ill.

ATTENTION should certainly be given to the training of the children as early as they begin to understand the directions of father and mother. But very early in life the little one sees there are those outside the home in whom he is greatly interested, and with whom he longs to mingle in childhood's delightful fellowship. Who does not remember the feeling?

Just to what point this intercourse is to be carried is a matter beyond the judgment of the deeply interested parties and calls for wisdom on the part of the parent. Is it to be weekly or daily, or as the children would have it, almost constantly, that they shall be permitted to mingle with their companions? The wise mother places some well-defined limitations upon her child's associations. What we plead for is, that she regulate his little affairs and environments so as to give him an opportunity for making acquaintance in an atmosphere that is pure and under influences that are heavenly. Encourage him to care for those places where God's children meet in a social way, and for the joyous exercises which the children's worship ought to consist of.

It is beyond the control of some mothers to keep their children from mingling with those of parents who have left the training of their offspring to the streets. Evil is suggested to them by such companions. Too much cannot be done in the home to counteract the evil influences that must come to them while there is evil in this evil world of ours. But I think that it is possible for parents to recognize the need of companionship on the part of their children, and to make provisions for that need. They may do this in a measure by helping to make the Junior society and the Sabbath-school places where the children will heartily enjoy the association; places where it will be safe and helpful to leave the children for an hour or two each week, under the direction of a good and true leader and teacher.

Did you ever know parents who let the children "run wild," as we say, until almost young men and women, and then expect them to be models in education and morals; and also expect them to come into the church and be fitted for a work and a place there? Well, I have, and what is still more wonderful, I have sometimes seen those expectations largely realized, by the grace of God. However, we oftener see them grow with little interest in the things that should occupy the attention of the budding young man or woman, with little thought of Christ's claim upon the life. And do we wonder that it is so? Sometimes, when the home teaching is what it ought to be, outside attachments and friendships are formed that lead to a disregard for the instruction, or at most, it is looked upon as an old-fogy idea that will do for the old folks, but never for the young people. When the home training is supplemented by what they receive under proper church surroundings, the probabilities for a favorable outgrowth in the life of the child are greatly increased. For example, in the home he may be taught the precept, "Do unto others as ye would that others should do unto you". It is a help to him occasionally to meet with other children who talk of this same "Golden Rule" and who seek to make practical application of it. He may be given work to do

where this particular thought may be particularly applied, and its meaning brought to him with a new force; he may be encouraged to try to pattern his life according to this rule by hearing some of his fellows testify to the blessedness of living it. In the home he may be taught the commission, "Preach the gospel to every creature." He comes to the Junior meeting and finds that some little friend has brought a new member who has hitherto known little of what the gospel tells us. He begins in a small way to be a missionary in spirit and resolves that he'll bring three new ones to the next meeting. This was illustrated a few Sabbaths ago in our Sabbath-school. Our superintendent said, "Here is a new boy and here is the boy that brought him." Another one held up his hand and on being given permission he said, "I am going to bring three next Sabbath."

Perhaps, his first little prayer is "Now I lay me," etc. In the meetings he hears the children pray for one another, for their pastor, for the church, for the missionaries. He learns that our sympathies and prayers must go out for all the world. The religion taught at mother's knee comes to be a practical thing with him. I had this testimony in the primary class two Sabbaths ago. I was in the midst of a sentence, when I was interrupted by a six-year-old girl saying, "Oh, Mrs. Stewart, I find that when I say my prayers, I sleep better." So the religion of the child is a practical thing. He loves it and learns to love those who love it also. He finds that if he is to keep his street companions they must come into this meeting and be one with him, and he plans a campaign for getting them there. Thus his less fortunate brother, who has not had proper home-training, becomes one of this band of every day Christians. Indeed, older ones may learn from the boys and girls some lessons in directness, in prayer, together with an effort to bring about an answer. I remember, as an illustration of this truth, an event that occurred at one time in our former work. My husband was in the East, and the Sabbath school lacking the attention that he was accustomed to give it, was falling below its mark. The children were concerned about this and were working to remedy the difficulty, and one afternoon at the Junior meeting a little fellow prayed after this fashion: "Please help us to get 175 scholars before Mr. Stewart gets back." I thought why do not older people ask for just what they want?

How quickly they change from children to men and women. Every moment of the time ought to be used in preparation for the duties of men and women. Not that I would forget that childhood should have its pleasure, for I believe the life is dwarfed that is robbed of the happy childhood that should be the heritage of every one of us. But can we not look back into our own childhood and see that the pleasures that were subservient to the chief end of life were real and others only pleasures so-called? And it will be for those who follow us. So let the Junior society be a happy place, a social place, a place of freedom, a place where every part of its make-up is sanctified by the presence of Christ, who loves to have the children come to him. Bring the children in and help them to form their associations in this blessed circle. Let there be some one to direct them who loves them and who loves Him who said, "Of such is the kingdom of heaven."

Business principles may be learned there—many definite things may be learned there, but none of these particular things is of so much importance as is the fact that things which are true and lovely, and of good report and honest and pure, are

kept before the child mind, and the perfect life-pattern is set before them and they are changed into the same image.

"The little child whose watchful eye,
Strives after all things pure and high,
Shall take their image by and by."

There is no point from babyhood to manhood where we can afford to relax our care in regard to the thought of those in our charge. "As a man thinketh in his heart, so is he." That mother is amply repaid who *takes the time* to prepare something for the child's attention that he can afford to think upon. The Junior society will help her in a step in this most arduous but very necessary task. Not for once a week only, but for the one who will co-operate with the superintendent there may easily be arranged for the child something that will daily lead his thoughts to the things above.

Very soon the average youth thinks he is too big for the Junior society. Who is more likely to enter the Senior organization, and, other things being equal, who is better fitted for the work there, than the one who has been lovingly led into such relations as obtain in a well-ordered society?

We ought to consider that in a very few years the children of to-day are to carry forward the work of the kingdom, and we ought to help them in every possible preparation that can be made for the greater usefulness. The children ought to have all the advantage of those who have gone before, together with the added benefit that we shall be able to give them if we are true to the experience and privilege and opportunity that God has vouchsafed to us.

How we should be redeeming the time! While we pray that the Lord will "thrust forth laborers into his harvest" let us come up to the "help of the Lord" in thrusting them forth, and that, too, well equipped for the work of the Lord.

HOME MISSION STORY—"ANSWERED."

MABLE NELSON THURSTON, Washington, D. C.

All day they had been riding across the prairie. The girl never had seen the prairies before and at first she was awed by the wonderful distances; but as the hours wore on and still there was no change—only the vast swells of land melting away into the sky, with here and there a few miserable buildings accenting the solitude—a revulsion set in and the sight almost sickened her. It seemed to her weary fancy as if she were flung off into space and condemned to go on and on forever; the rhythmic swing and rattle of the train wove itself into an insistent tune that sang unceasingly in her ears. She moved restlesly, and at the movement her husband put aside his paper and smiled down at her.

"More than half way there," he said. "You think, then, that you wouldn't like to live on the plains?"

"I should die!" she cried fiercely. "I should die of my littleness and loneliness. I should think people who had known anything else would go insane. I don't see how they endure it."

"Some don't;" he answered seriously, "old people. But others learn the language and grow to love it. You never can understand the meaning of some words until you know the prairies."

"Then I don't want to understand the meaning," she answered half laughing. "Give me a comfortable narrowness with faces all about me. Oh, I hope people don't have to come here who would be as homesick as I should

be! It doesn't seem to me as if I could stand a night of it. Think of living in a place like this, for instance! I wonder what place it is, anyway—we havn't stopped at such a little one before!"

Her husband looked out quickly. There was a station, a dingy square box labeled "Hotel," and two or three other buildings. Farther off a few scattering houses appeared, but that was all.

"I don't understand," he said. "This is an express. We shouldn't stop here. I'll go and ask. I'll be back in a moment, Helen." Helen settled back in a corner of the seat and waited. The sudden stillness was a reliet. She leaned her head against her soft furs and glanced curiously at the other passengers, but they were few and uninteresting and her thought drifted again to the new home and life before her.

"I'm sorry, Helen," her husband said, coming in, "but it's a break-down. They've telegraphed for help, but can't get away before morning at the latest. We'll have to spend the night on the prairie after all, little girl."

"But how can we?" she cried looking around helplessly. "Not here!"

"Not here and not in the hotel," he answered. "I looked in there and you couldn't stand it. But the minister isn't far away—you can see his house from the station— and a man told me that we could get accommodations there. Are you too tired to try the walk, dear? It's the best thing I can think of."

Helen rose and began gathering together her belongings. "I'm not quite as bad as my words," she answered repentantly. "Of course we can walk there easily and I know we shall be comfortable at a minister's. Did you think that I was going to let anything spoil our trip? It will be just an experience. Why, I never even stopped on a prairie before, to say nothing of begging a night's lodging!" There was something irresistible in the thought of Helen as a beggar. "You look like it!" the man said, as he put her furs about her.

The girl laughed gleefully. "Come on, sir," she challenged, "I shan't be the one to complain." The next moment she stopped, lifting her face to the blue sky. "Oh, what an air!" she cried. "I could walk miles instead of that little distance."

"Wait!" warned the husband. "Remember, this isn't a city street."

They walked on in contented silence. It was almost sunset and the whole prairie was afire with the glory. The girl caught her breath as she looked.

"I wouldn't have missed it!" she cried. "I didn't know, Allan. It seems like—" then she broke off abruptly. She was still shy with her deepest thoughts. Suddenly she stopped short. "Is it fairyland?" she asked. "I know that house is farther off than when we started!"

"No," he answered, "it's the prairie. Courage, little girl, I can count the panes in the window now."

Helen plodded on patiently. The light was dying and she was growing tired, yet still it was twenty minutes before they reached the house. Helen's face shone wearily through the gloom. Her high mood had vanished with the sunset.

"Suppose," she said with a little quiver in her voice, "suppose they shouldn't have room and we had to walk back."

"I won't suppose it," he answered knocking. "They must have room for you anyway."

The door was opened quickly and a man stood before them. He was a young man, with a highly sensitive face, and eyes full of the patience of one who has looked steadily at sorrow. His poor, ill-fitting clothes showed a suspicious streak of flour, and he had a tin coffee-pot in

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his hand. He welcomed the strangers with a quiet composure that seemed to find nothing unusual in their visit. He placed a chair for Helen and then waited to know their errand, still absent-mindedly holding the coffee-pot. It was the other gentleman who felt embarrassed.

"We came on the express," he explained. "We expected to reach home tonight, but there's a break-down and they will have to wait for repairs. Probably they won't get off till ten o'clock to-morrow. I tried to find some place to spend the night, and a man directed us here. I feel that it is a very great intrusion, and yet if, for my wife's sake, you could accommodate us, perhaps you can understand the favor it will be."

The minister's serious face flashed into welcome. "We shall be glad to," he answered. "We can't give you very much—we've only been out here a year and are not fully settled yet—but such as we have is wholly at your service. I will go and speak to my wife." He left the room, but returned immediately to light a lamp. "I'm afraid I am growing absent-minded," he apologized with a swift smile, "or perhaps it is that we so rarely have any company, I hope you will make yourselves at home and forgive my stupid oversight."

"Oh, we are very comfortable," answered Helen quickly. "Please don't let us trouble you—any more than we can help!" "Its a pleasure," he answered, simply; yet his face was grave as he turned away.

Helen looked anxiously at her husband. "I'm afraid we ought not to stay," she said. "There's something the matter—something hard. Don't laugh at me, Allan. I can't explain it, but I feel it, and I know I am right."

But her husband was not laughing. "The man is overburdened," he said half impatiently, " and there's no way of helping it. That's the worst of it. If he'd gone into some other work—but one of these high-strung sensitive fellows out here where he gets no rest from the strain—Look at this room, Helen."

"I know it," she said. There was a half-frightened expression in her eyes as she looked about the little room. She never had seen any like it. It must be a kitchen, because the cook-stove was in it, yet there was an old lounge and a sewing machine, and a chest of drawers whose top was covered with dishes, while some wraps hung behind the door. It was not for some hours that Helen realized that this was the parlor, too. She sat listening to the ticking of the wooden clock over the sewing machine and wondered what life would be like in a home like this.

The minister returned in a few minutes followed by his wife. She was a little thing who ought to have been pretty. She smiled at her guests with a brave ignoring of her red-lidded eyes.

"Robert has told me about your break-down," she said. "It must be very trying to be delayed so. I only wish we had something better to offer you, but I will take you to your room and then, when you are ready, you can find your way back here." She opened the door of a bedroom on the other side of a little entry as she spoke. "If there is anything you want, just call me," she said.

"We shall do splendidly," answered Helen earnestly. "I am only sorry to put you to so much trouble."

The little woman shook her head protestingly and turned quickly away. Helen's face was grave as she turned back to her husband. "They've given up their own room," she said.

"How do yon know?" he asked, wonderingly.

"Why, by half a dozen things they forgot to take—by everything!" she cried.

"O Allan! I didn't know that people—ministers—ever lived like this!"

"I am afraid many of them do," he answered gravely.

Helen's eyes were serious. Suddenly she stooped and picked something up from the floor.

"They have a baby," she said, touching the little sock with tender fingers. The next moment she was laughingly trying to arrange her hair before the tiny mirror. "I can't see more than two square inches at a time," she declared. "How it must look! But it will have to do. Let's go back to the kitchen, Allan. I don't believe I could think of anything to say, even to you, if we sat and stared at each other in these two little stiff chairs."

They went back across the narrow entry to the kitchen. The minister was helping his wife get the supper. He looked up cordially, and began talking with his guests while stirring the potatoes on the stove; but his wife said nothing and Helen, too, soon drifted into silence. She felt uncomfortably out of place as she leaned back in the calico-covered chair and watched the shabbily-dressed little figure at the stove. Her own broadcloth and furs seemed obtrusive. She wondered if this other woman felt the difference, and cared. Then she shook her head. No, it was not that.

When supper was ready Helen gave one quick, comprehensive glance at the table; then she began talking, while a great pity beating up in her throat fought every mouthful she tried to swallow. It was such a poor little meal. And the carefully-mended cloth and few bits of silver—wedding-presents they had been, she knew—only made more noticeable the coarse crockery. She was glad that her husband could eat in hearty unconsciousness; to her it was a relief when the meal was over.

She followed the other woman half timidly as she left the table, she so longed to comfort her. "You have a baby," she said. "May I see it? I love children."

The other woman stood a moment while her eyes traveled over Helen's beautiful dress, and her gentle face hardened; then she looked into the wistful eyes and the hard look broke.

"Oh, I'm wicked!" she cried, "but come with me and you'll understand—I know you'll understand."

She pushed open the door into a small room out of the kitchen. It was so small and dark that Helen had to stand still until a lamp was lighted. There was no furniture save an old table with a few shelves of books above it and a chair before it, and, at the other end, a cot bed. Helen did not notice the room then, though it came back to her afterwards, for on the bed lay a child—such a pitiful baby with its tiny face white and sharp with suffering. With a cry Helen bent over her. The mother lifted the little dress.

"Look!" she said with a quiet that went to the girl's heart. "She cannot bend that knee at all. It has been so for two weeks."

But Helen's face had changed and she almost laughed in her joy. "O," she cried, "I'm so glad we came! I know why now. I believe we were sent to help you. My husband is a doctor and can help your baby—I know he will help her."

She ran from the room with radiant eyes. The mother sat perfectly still, holding the wasted baby figure. In a minute Helen came back with the two men. The minister crossed over to his wife and put his arm gently around her, but she seemed almost unconscious of him just then, her whole soul cried out

from the eyes she lifted to the doctor's face.

The doctor bent over the tiny figure and his sensitive fingers examined the swollen knee. He was trained to self-control, but the two worn young faces watching him tested him sorely.

"How long has it been this way?" he asked.

The mother tried to speak but failed, and it was the minister who answered. "Two weeks," he said in a low voice.

The doctor looked up sharply. "And nothing has been done for it?"

The minister made a quick movement as though to shield his wife from a blow. "We called the doctor," he answered, "but he didn't know what was the matter and could do nothing. My wife wanted to take her to the city, to a hospital, but— we couldn't."

"But, man, she must go!" cried the doctor." She ought to go to-morrow.'

The minister's face whitened, but his wife looked up quickly.

"I will take her to-morrow," she said steadily, and seeing the look upon her face, Helen and her husband went softly from the room.

They took a lamp from the kitchen and crossed to their own room. "If she is going to-morrow," said Helen, "she will have much to do and we can at least keep out of the way, since we cannot help. If there was only any way of helping!"

The doctor was pacing restlessly back and forth in the narrow space. "To think of the suffering that little thing has endured!" he cried. "She ought to have been in the hospital ten days ago. I can't understand such carelessness."

Helen was standing by a little table, idly turning the pages of an old Bible that lay there. As she did so a letter fell out. It was unfolded and typewritten, and her eye caught some of the words. At the sound of her cry her husband turned quickly to her. She was holding the letter and her eyes were full of tears.

"I didn't read it" she said;" I just saw two lines and—I think I was meant to see them. It is a letter from the Mission Board and they haven't been paid a cent for three months—the letter is dated five days ago. Allan, it almost breaks my heart! Think how cruel it seems for me to have come here to them when one of my furs would have saved their baby! O, Allan, I didn't know there were things like this in the world! Oh, does God forget?"

She was sobbing now. Her husband soothed her tenderly.

"Hush, dear," he said. "God doesn't forget. He has sent us. But we must think of a way. They wouldn't take a gift from us, and a loan would burden them so. I might send the money when we get home, but that would make a delay of two or three days, and every day counts. I don't know what to do, Helen."

But Helen, her cheeks still wet, was looking at him eagerly.

"Give me your pen, Allan," she cried, "and a page of your note-book." She bent down to the light, writing rapidly. In a minute she put the sheet in her husband's hand.

"Don't you think they could take that?" she asked. "I will put it in the Bible here, beside one of the promises. They couldn't refuse that, could they?"

Her husband took the little note and read it:

"The word of the Lord came unto Allan and Helen Fairgreave saying, Arise, take money and go down to the town of Haines and save the child of my servants; for lo, I have heard the prayer of my servants and my ear has been attentive to the voice of their supplications."

He looked down at her smiling. "And here is my part," he finished, folding a bill within the note.

Just across the hall the minister and his wife were kneeling beside their child. They would have to borrow money for the journey, and even though they paid a heavy interest it would not be easy to get it from the one man in the place who could give it. The minister lifted his thin face and his voice grew intense.

"Lord, soften, we pray thee, the heart of this man that we may obtain money for the journey. Let us go in faith, undisturbed by fears for the morrow; thou hast sent us this word to guide us; thou wilt lead us through the days to come. Give us strength and patience and a faith that cannot fear. Give us this assurance above all, that if we so love the little one whom thou hast given, thy love for her must be beyond our thought; and that, though our hands are weak, she is safe beyond all harm, folded in the infinite protection of the everlasting arms."

As the words trembled in silence, the minister and his wife looked into each other's eyes and each found there a peace that conquered sorrow.

"It will come right, somehow," cried the woman joyously.

"Surely," added the minister solemnly.

But they did not guess—these two who were waiting—that God's answer had already come.—*Advance.*

SELECTED PARAGRAPHS.

How Can I Help The Treasury?

BY prayer.
By gifts.
By loyalty.
By promptness.
By regularity.
By unselfishness.
By interesting others.
By system in giving.
By guarding the funds of my society against diversion.
By adhering to the gospel standard of giving.

And before we forward our gifts to the treasury it will be well for us to follow the example of the Scotch farmer to whom a friend said, "I get my money ready before the collector comes, so that if I am absent it can be handed to him."

The farmer replied: "Yes, I do the same; but also, when the money is ready on the table, I kneel down beside it and give God thanks that he has put it in my power to give this as a free-will offering unto Him, and I beseech Him to use it to His glory. I never like to give it to the collector till I give it to the Lord."—*H. Miss. Monthly (Presby'n.)*

DIVINELY GUIDED.

Faith travels in an unseen track to honor and glory, neither shall anything turn her aside. Her way may not be plain at this moment, but it shall be made so. God is with those who trust in Him; and what or whom shall we fear when God is with us? In due time the hand of the Lord shall be seen.

Sometimes the way of the righteous is mysterious and perplexing. I have known the best of men say: "I long to do the right, and by God's grace I will not stoop to anything which is evil; but which of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall it turn?"

This is a condition which causes anxiety to one deeply in earnest to be right. Oh, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream, but yet "The way of the righteous shall be made plain." Brother, when you do not know your way, ask your Guide. Stand still and pray. If you cannot find the way upon

the chart commit yourself to the divine guidance by prayer. Down on your knees, cry to the Lord! Few go wrong when they pray over movements and use the judgment which God has given them. The last is not to be omitted, for I have known persons pray about a matter which seemed clear to any one with half a grain of sense. In order to escape from an evident but unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable finger points out the way, and hesitation is rebellion. Sluggards make prayer an excuse for doing nothiug; on the other hand, wilful people make up their mind, and then pray; and this is sheer hypocrisy.

He who is on the King's highway will come to a good end, for the King has completed that way so that it does not fall short, but leads to a "city of habitation," "whose builder and maker is God." Oh, to be right with God; yea, to be right with him in our daily life and private walk! Let that be the case, and our way shall be judged by the Lord as his own royal highway, and upon it the light of his love shall shine, so that it shall become brighter and brighter unto the perfect day.

C. H. SPURGEON.

WANTED! MORE DAVIDS.

"The armies of Israel stand in battle array and the mighty Saul in his tent trembles. Ask him now what is needed to win the battle, and no doubt he will say, 'More trained men!' But God answers, 'No, the battle is not yours, but Mine. It is not more men I want, but some one to trust Me;' and His all-seeing eye ran to and fro through the ranks to find some one who could believe Him for the victory, and none could be found. Then He called a stripling from feeding his father's sheep; and because he believed God, he led Israel to battle and to victory.

God can efficiently use for His cause only those who *believe* in and *trust* Him. Oh, for more Davids!

The Waldensian colony at Valdese, N. C., celebrated their emancipation day, February 17th, by laying the corner stone of a new church, to be known as the Bethany Waldensian Church. It was a time of great rejoicing, not only the community itself sharing in the exercises, but many friends from the country around. It is reported that the colony is to be largely re-enforced in the spring, as many as 1,000 Waldensians planning to come from Italy.

"The Rev. J. F. Chaffee, of Minnesota," says the *Missionary Review*, "at the recent meeting of the missionary committee, gave a very striking illustration on the subject of missionary giving. 'The average member,' he said, 'of our Church gives less than one cent a week for the spread of the gospel in the world. What amazing parsimony! My brethren, if you will pardon the homeliness of my illustration, take a hen. If you should take a hen and consecrate her to this service so that her time and her attention might be turned this way, she could give larger results in the way of money than does the average member of the Church. For, do you not see, it is a bad time for eggs when they are not worth a cent apiece, and no man would keep a hen that would not lay more than one egg each week. Even on that calculation, which is without doubt against the hen's part in what she could do and the commercial value of her product, 2,700,000 hens would give annually a reliable income of $1,350,000. That would pay all the money we shall appropriate at this meeting, and the debt

besides in a single year. Oh, I wish we had the hens! I would like to listen to their cackle. There would be something in it, at least an egg, which would market better than some people's shouting with nothing to back it up.' When we reflect that the members of our Church gave for foreign missions last year through the Presbyteries less than an average of fifty cents each, the homely illustration of the hen seems to apply with force. The hen has certainly more reason for cackling than we have."

The last annual report of the Mission to Lepers in India and the East, says that more than 200 of the inmates of the different leper asylums have been baptized, and that there are now over one thousand professed Christians in these asylums. There are 900 adults and children in the homes of the mission, and about 1,700 in institutions under the care of other organizations but assisted by it.

A statistician in the Church Economist "estimates that the summer conventions of young people who have formed societies for the advancement of church work will cost $6,000,000." Perhaps; but summer vacations will cost much more than that sum; and the wisdom of outlay is not determined by the amount of money expended, but by the amount of good accomplished.

The latest and newest thing in Tientsin is the dedication of a fine building for the Y. M. C. A. of China. Mrs. Taylor of Cleveland gave the large sum of $10,000 for its erection. Under the skillfull care of Rev. Willard Lyon, the Y. M. C. A. has entered upon a vigorous life. Some forty-five students of the Tientsin University form the religious nucleus for the work that is to be.

MISSIONARY CORRESPONDENCE.

Letter From India.

RAWAL PINDI,
May 20, 1897.

MY DEAR FRIENDS:

Our hot weather has come, and we are employing every device for keeping cool. The houses are closed from early morning till evening; the windows and doors are darkened; and the punkas are kept swinging. I wonder if you have any definite conception of what a punka is. I see that Webster's dictionary describes it as "a movable fan-like frame covered with canvas and suspended from the ceiling." That is very good so far as it goes. It does not tell you that the frame is usually about eighteen inches wide and extends in length nearly across the room, and that it has attached to it a frill half a yard or so deep. It does not tell you that a punka boy seated outside on the veranda furnishes the motive power, and that the motor sometimes falls asleep, which fact causes great annoyance within and makes us wish that he was electricity or something of that sort. We have not been here long enough to know it ourselves, but the older missionaries tell us that they think, that, with all these devices, they are doing very well if in the hottest part of the hot season they can keep the temperature within the house down below 100 degrees. Outside the temperature ranges from 110 degrees to 120 degrees in the shade. We mame-sahibs can escape the heat by going to the hills.

Since entering upon the work in Rawal Pindi, many things rejoice us, and not a few sadden our hearts. Many

of the people know the truth, yet the old story appears again—"Ye will not come unto me that ye may have life," while the great mass of the people are so enshrouded in superstition and ignorance that sometimes it seems that the light will never reach. The queer notions which some of them have would be amusing if they were not so sad.

One day not long ago I heard a great commotion in the compound, and on going out found that our cook's little boy had fallen and cut his forehead. The cut was not deep, but it was bleeding freely, and this seemed to greatly excite both the boy and his parents. His mother was tightly pressing her thumb on the wound, seemingly trying to check the bleeding, while the father was burning a bit of a yellow cord. I asked him what he was doing that for. He said that it would heal the wound. I tried to show him that it was no good. But that he did not believe. At any rate he carefully put away his precious charm for another occasion.

At another time I was talking with a sick woman, trying to get her to go to the hospital. "Oh," she said, "it won't do any good; for I have been cursed." And she told how a man had called down upon her the curse of their god and how since that time she had been sick. The poor woman may yet die through her delusion.

Shortly after the famine children came here, we noticed that every girl had an old rusty nail, a piece of wire, or some other bit of old iron, and was carefully carrying it around with her. They said that they had seen a ghost at one of the windows the night before, and that they had these pieces of iron to keep it away. With these with them, they thought they were perfectly safe from all the denizens of the world. These are just a few little instances which have come under my observation lately. I cannot attempt to tell you of the extent of the superstition and moral degradation, which even we in our short stay in India have seen. It is fearful. But great and strong as are these evils of superstition and ignorance, we sow in faith, knowing we shall reap if we faint not.

I speak of sowing. It seems to me, though, that this is rather the harvesting time. Of course seed still needs to be sown, and much of it, but there is also much ripened grain to be gathered. For a hundred years and more missionary work has been carried on in India. In our own mission, it has been in progress for forty-two years. All these years the seed has been sown by faithful hands, and now the fields are waiting for the harvester. From all the mission stations comes the same report, that a remarkable spirit of inquiry is abroad among the heathen. Many wonderful conversions are taking place these days. Truly "the harvest is plenteous but the laborers are few."

Word has just come to us that the Board fears that it will not be able to send out any new missionaries this year. I wonder if the church knows that two large mission districts, with several hundred thousand inhabitants, are without missionaries, and besides that the missionaries in all the other districts are overworked because of their large fields. I wonder if the church knows that three stations are loudly calling for lady missionaries. At the very least two men and five ladies are needed just now. Surely the church does not know these things. If it could see the conditions here as we see them, if it could realize the enormous need, I am sure it would open its pocket books and send the greatly needed help.

Sincerely, your sister,

ALMA COLLINS MCCONNELEE.

Letter from Egypt.

AMERICAN MISSION,
April 26th, 1897.

DEAR FRIENDS:

This is a great holiday with the people of Egypt. This morning they went out to smell the zephyrs. I am glad there is one day in the year, at least, when many of the women and children who do not often get a breath of fresh air, have the privilege of a day's outing. All day the trains have been crowded with passengers going to different points out of the city. It reminds us of the Fourth of July in the homeland. In the city the cafes were crowded with men, where not only coffee is served, but wine, brandy, etc., are to be had. The drinking of strong liquor was not confined to the cafes, for it flows as freely under the fig trees in outskirts of the city on "Shemen-nasim" as it does on the public square of Alexandria.

At the same time, in an upper-room facing the sea were gathered a band of Christians to have "A Quiet Day" together. The following was the programme: "Come ye yourselves apart;" Early prayer-meeting, 7:30 a. m.; Breakfast, 8:30; Devotional meeting, 9:30 to 11:30; Lunch, 1; Devotional Meeting, 4:30 to 6:00. "Behold I send the promise of my father upon you, but tarry ye until ye be endued with power from on high."

It was a precious season of communion with the Master. The meeting was closed with prayer for the different organizations for Christian work in Egypt: for the two churches for the English speaking people here in Alexandria, and in Ramle; for the North African Mission; for the Church Missionary Society; for the Foreign Bible Societies, Sailors' and Soldiers' Institute, Rudolph Home, Harbor Mission, Scotch Mission, American Mission and the Young Women's Christian Association. The latter is just being organized. A young lady from England has taken up the work. She and the lady with her arranged the meeting just mentioned. What a beautiful thought!

We are having the Easter vacation at present. Much stress is placed upon the Easter idea by the churches of Oriental lands, Copts, Greeks, Catholics, and Protestants also. This is the time too of the Feast of the Passover, and the Jewesses stay at home to prepare for "the feast." These keep the girls at home, so we may as well have vacation.

Before the Passover Feast the Jews give their houses a thorough cleaning; their rooms are white-washed and everything renewed that they can possibly afford to have renewed. This makes a great deal of work for the girls and keeps the most of them at home during the whole month. The Jews have a saying that every 28 years the sun is "born again." The last twenty-eight years was completed a short time ago. Early in the morning the Jews took their Bibles and went up to the roofs of the houses to await the sunrise, and witness the change, and were ready to perform religious services while it was taking place. That morning the house tops were crowded with people, but the sun rose and nothing unusual happened; so, as one of the Jewesses said to me, "They went down from the house tops ashamed and not knowing what to say." She, of course, has as little faith in the sayings of her people as you and I. But some declared they saw great and curious things in the sun that day.

Much excitement prevails among the people here because of the trouble between Turkey and Greece. The telegrams are watched with feverish interest. The first week of April it was reported that on Tuesday, the sixth, there

would be an uprising here in Egypt, and when the day came people walked the streets, scanning their neighbors with suspicion. Very few girls came to school, and all of them were forbidden to leave the house in the afternoon. Some who came in the morning waited until their fathers had gone to work and then came. "*Harb*," that is, war, was on every child's lips. During the latter part of the day few ventured out on the street. Everything, however, passed off quietly, much more so than if there had been given no sound of danger. That evening we went to prayer-meeting and we walked along with more ease than we had done for a long time, as we could keep in a straight course without jostling against some one or having some one screaming at us to get out of his way.

The feasts are about over, and we hope the next three months' work can go on without interruption, and as this is the season when the people will send their girls to school if they have any inclination whatever to do so, we are expecting a full school.

Some time ago I mentioned in the Budget that some of the school girls were coming to church. You perhaps know that we worship in the Scotch church and that it is quite a walk from the mission. The girls come and we take them with us, and it is not an easy matter to take a lot of little ones through these crowded streets and keep them from getting hurt. Some of them wear wooden sandals, and people are anything but graceful walking with this clumsy foot dress. Others wear heelless slippers. Now and then one of these is lost and we must all stop and wait until it is found and put on before we can proceed. A number have no hats, and they go bareheaded under the scorching rays of an Egyptian sun, but it does not seem to hurt them as it would us.

One of the girls who has been wearing the wooden sandals came out to me on the street a few days ago and said, with a happy heart, "I am going to have shoes to wear when I go back to school." Perhaps you think we make a sorry picture as we wend our way to church on a Sabbath morning. We certainly do, but let us not think of that, but rather that these little ones whom Jesus loves are turning their steps toward the house of God. Will you not pray earnestly that the habit of church-going may be established among the girls, and that they may soon kneel at the feet of Jesus and receive his blessing?

On Sabbath afternoon there is a Sabbath-school in Moharrem Bey quarter. The native preacher teaches the women and girls. Quite a number of strangers drop in; and it is sad to see how little the most of them know. Among those who attend is the teacher of the Coptic Girl's school; she seems much interested and often brings others with her. We hope she may carry what she learns with her into the school-room. We are spending the vacation in Ramle; the roses are in bloom and it is delightfully quiet. It is quite a change from the noises of Alexandria, but we will soon go back to it again and take up the work for the summer.

Yours sincerely,
LEONORA J. MCDOWELL.

CAIRO, EGYPT,
July 5, 1897.

Dear sisters, you who read the MAGAZINE, and who have happy homes, loving and kind husbands, affectionate and obedient children, cannot conceive of what it would mean to be treated as if you had no mind and to be subject to the caprice of cruel men.

We might suppose that any intelligent

person who would give one moment's thought to the subject would conclude that domestic felicity was an unknown thing among Mohammedans who practice polygamy and divorce in the name of religion. On the contrary, some of the citizens of our own country, on coming to Egypt, make the acquaintance of intelligent, attractive Mohammedan men, who tell them that their numerous wives are perfectly happy, and they go away from Egypt believing that they have received reliable information and that the subject of woman's oppression in heathen and Moslem lands is very much overdrawn. From the very nature of the case I am convinced that there can be absolutely no happiness where there is more than one wife. I could tell you some sad stories I have heard from others of the unhappy lives which many of these poor women live, but instead I shall tell you of a conversation that I had with a Moslem, and from it you can see that even the men have their trials in polygamous countries.

Hassan, for that was his name, asked me if I thought polygamy was a sin, to which, of course, I gave an affirmative reply. He remarked that it would be a sin for Christians to practice polygamy because it was opposed to the doctrines of their religion, "but," he added, "for us it is not a sin, for our religion allows us to take four wives." Of course he had to admit that their prophet who had laid down this rule was the first to break it, taking nine wives instead of four.

I spent some time in endeavoring to explain to him what sin is, and the Shorter Catechism question was an admirable help. But Hassan still said, "If your religion says it is wrong for you it is wrong; if mine says it is right, for me it is right." "How many wives have you?" I asked. "I have only one," he replied. "Have you ever had any other?" Then he answered, very evasively, "The wife I now have is the first wife I ever had, and the last, and I shall never have another as long as she lives." My curiosity led me to ask still another question: "Did you never have another whom you have divorced?"

He began then to tell me his history in a very confidential way. He married one wife and lived happily for more than a year. Then he married another, and he said his trouble began that day. The two women were continually quarreling, each one jealous lest the other should seem more favored in the eyes of her husband than herself. Finally matters became so annoying that he divorced the first one, which he very soon regretted, and after a year brought her back. Probably he thought three would be no more troublesome than two, and he therefore announced to his wives that he proposed to marry a third wife soon.

The first wife had had a lesson and she knew what would be the result if she objected; but the second wife got very angry and scolded and declared that she did not want any more wives, whereupon he said; "I divorce you by the triple divorce", and according to the law of their religion she was forced to leave his home. When she had gone he concluded that since he had had so much trouble he would not take the third wife; and so it is that Hassan is living with his first wife.

He admitted that a man usually divorces his wife for very trivial reasons. In a fit of anger he may divorce her by the triple divorce, and then he cannot take her back until she has been married and divorced by another man. Sometimes a man may be sitting talking to others. In a dispute he may say, "If what I say is not true I will divorce my wife." A man who was listening to our conversation inquired, "Did you say your

religion teaches you that divorce is a sin?" "Yes," I said. "Well, what does a man do when he gets mad at his wife?"

Polygamy is not practiced among the Copts and divorce is unfrequent. However, there are some very objectionable practices among them. Young girls, usually twelve or thirteen years of age, though sometimes as young as nine or ten, are married to men whom they have never seen. It is surprising to me that any of them are happy, but possibly some are. For ages they have followed this plan and have counted it right.

Young men who are educated are now objecting to it, and often see their sweethearts before they become their brides. The young Copt of whom I am about to tell you did not see his, and the result has been very unpleasant. When the young man began to talk about getting married a friend told him of a beautiful girl whom he was persuaded to ask for. The girl was a cousin of the young man's friend, and as she was living with him he was glad to dispose of her. When he asked to see her, his friend said, "Would I deceive you? Am I not your friend? I tell you the girl is just what I say she is, beautiful," etc. The engagement and wedding occurred in less than a month. When he saw his bride he was so angry and disappointed that he declared he wished himself a Moslem that he might divorce her immediately. In less than a week he had beaten her because she displeased him. Vainly did he try to get a divorce from the Coptic patriarch. Being disappointed in this, he decided to leave her. So these two young lives are blighted and their hopes blasted. My sympathies go out to the poor women; they are helpless and so appallingly ignorant. Nothing can lift them up except the Gospel of Christ. May the time soon come when the people of this land shall all be new creatures in Christ.

Your sister, ANNA P. WHITE.

FOREIGN NEWS BUDGET.

MRS. W. J. REID.

Egypt.

Miss Hogg writes of matters and things at Asyut:

"School is over for another term and the Asyut missionaries are, with the exception of Dr. Henry, all gathered in Ramle for rest, study and the completion of unfinished work. The last term was lengthened slightly so as to make up the time lost during our enforced vacation at the time of the cholera outbreak. Perhaps it was this and the shortness of the winter vacation that caused the last month of the term to be such a drag with missionaries, teachers and pupils. A visitation of influenza only tended to intensify matters, and the situation became even ludicrous at times.

On the last Sabbath seven or eight students from the college joined the church on profession of their faith. Two of the girls applied, but were, with a very large number of the college boys, asked to delay until some future occasion.

Just after the girls' schools closed we had a marriage ceremony performed in the building. One of the Soudanese girls, who were rescued from a slave-dealer and brought to us a great many years ago, was married to a Soudanese, who is door keeper to Dr. Carol Lansing. As the girl has known no other home than ours since her rescue from slavery, we had the wedding in the school. The girl has been a great comfort to us during the ten or eleven years that she has been matron and teacher in school. She is a very intelligent, good dispositioned girl, and her Christian character has had a great influence for good among the school girls. We all thought of Miss McKown on the night of the wedding, as it was she who received Keltooma from the slave-dealer's hands and placed her in school."

Miss Grace Brown writes from Cairo:

"Our school girls this week are preparing for the missionary society. All the girls and many women will be present at this meeting. The preacher also is coming this week and our girls are anxious to do their very best. They have committed most accurately the "Two Companion Pictures" given by Peloubet. "The church in Jerusalem" and "The church in Antioch" with the portions of scripture upon which these comparisons are based—of course, all in the Arabic, not in the English.

They are preparing for the same meeting a review of the book of Matthew, gotten up according to the plan given us by Dr. W. W. White when he was here. They have a name for every chapter, and in addition they select from each chapter a verse typical of that chapter, and have also committed it. I am speaking of the girls in my Bible class, but there is another class trained by its own teacher which will recite in concert verses from

the Bible, and still another, trained by its teacher to sing a Bible song. Then there will be the Bible reading and a prayer by some older ones, and a psalm or two will be sung by all.

The preacher came in this morning and conducted the devotional exercises and led the singing, which made us all very glad.

We do not teach English in our school at present, but next September all the larger girls are going to begin the study of English, so there will be a nice class organized.

Miss Adelle McMillan gives news from Alexandria:

"We are beginning to realize that summer is here, not merely by the warm days, but by the fact that nearly all the missionaries from the upper country are in Ramle enjoying a much-needed rest not only from their work but from the intense heat. The rest from work is more of a change in kind of work. This yearly gathering together in Ramle is one of the pleasant features of the work. It is so nice to meet all the missionaries and talk over our plans of work together; and I think nicer than all else are the precious prayer meetings in English. One grows so hungry for the means of grace in his own tongue.

Our schools here in Alexandria do not close for a month yet, so we are still busy with our work, and the Arabic claims a great deal of attention. But it does not get as much as I would like it to have, as too many other things call for a share of our time.

I am just congratulating myself over having finished committing Brown's Catechism in Arabic. Though it seems simple enough in English it is hard to get the Arabic to stay in one's head. Our Arabic examinations come in about a month, so we are anxious to be ready."

Miss McDowell also writes from Alexandria:

"The hot summer days are here, and with them came a great deal of sickness. Measles and smallpox are both in the city, and many children are out of school, either sick or waiting on others who are sick. Many of the children have sore eyes, others have fever, and one little girl, after six days of intense suffering, entered "the Valley and Shadow of Death" and will return to us no more.

Rev. McFarland, after several days' illness, was taken on Friday, the 25th, to the hospital, At the present writing he is no better. The doctors have not yet determined the disease.

One of our former pupils, a Christian girl and a church member, has of her own accord taken up the Master's work, and is teaching her neighbors in her spare moments. She is very happy, although she has much to discourage her. She comes to us often to talk over her work and tell us about her experience. May the Lord follow her works with a blessing and raise up many like her."

Rev. John Giffen has kindly written concerning the organization of the new congregations in Egypt:

"Baiyadiyah." Perhaps many a good reader would look at that word the second time before pronouncing it. Well, it is the name of a village in Egypt. Not a large village either for Egypt, but still it contains, according to the census just taken, more than four thousand souls. The large majority of these people are nominal Christians—that is, they were born Copts, and have been brought up to call themselves Christians. Still there has not been in all these years a Christian church in the town, nor a Coptic priest, to have even nominal oversight of the people.

The Presbytery of Egypt has had this town as one of its out stations for mission work for a good many years, and finally the little flock was organized as a congregation, and at the last annual meeting of presbytery a call was presented for one of the young men, just then on trial for licensure, Mr. Ibrahim Gergis. The call was put through the necessary steps, presented to the candidate and accepted. It was ordered that presbytery meet at Baiyadiyah, June 26th, to hear trials for ordination, and, if the way be clear, proceed to that ceremony. The trials were highly satisfactory, and nine o'clock the next morning was appointed as the time for the ordination. Before the appointed hour the place for meeting was crowded, every foot of standing or sitting, or rather squatting room, being occupied. As nearly as could be estimated, there were not less than four hundred people present.

The meeting place was not a church. It was more like a western corral than anything I can think of at present. The walls are of sun-dried brick, with a number of eighteen inch by two feet windows without sash or glass near the roof. The roof is a patchwork of palm logs, branches, millet stalks and a few planks. It is seldom, if ever, required to protect people from rain, and if required would completely fail. I could not help thinking what would be the consequence if by any means a spark of fire had started that day. Of course the Paris horror was in my mind. But the day was a pleasant one and the people endured the discomforts of their position patiently through the long service lasting three hours. They seemed to be rejoiced to see their young pastor. Many were from surrounding towns, and for most of the people the ceremony was entirely novel.

Dr. Harvey preached a short and appropriate sermon, and led in the ordination prayer. Rev. Shehata Awada, the pastor of the neighboring Mellawi congregation, addressed the pastor, and Rev. Hanna Grais, who was not long ago ordained in the midst of three congregations across the Nile, addressed the people. On the previous Sabbath, Rev. Shehata Awada had dispensed the sacrament of the Lord's supper and had received fifteen new members into the church, twenty-eight having made application to be received to the session.

So the new pastorate formed starts under many favorable circumstances. May the Great Shepherd of the sheep guide, guard and keep all, and may he use his servants there to bring many wanderers in to the fold. May I not ask every reader of these lines to pray this evening and many other times for the pastor and congregation at Baiyadiyah."

India.

One writes:

"This has been thus far a remarkable summer. For a few days the heat was intense, the thermometer registering the highest ever known in this latitude (126), yet on the whole it has been rather a comfortable summer. We are hoping for good rains soon, and so much depends upon the rainy season here, whether the food supply be scarce or plenty. We have learned too well what scarcity means, and are thankful the famine is growing less."

Another says:

"Poor India is sorely stricken these days. We have had famine and plague, and now a dreadful earthquake in the southern part of the country. Two such shocking tragedies happened this week, one in Pishawer, where a native deliberately shot an Englishman in the street. There was no cause for the deed, only a practical desire to kill a European. The other occurred in Poona, where two gentlemen were shot as they were driving home at night from government work. One was instantly killed; his wife sitting in the carriage beside him

was covered with his blood. It is not known yet whether the other gentleman will recover or not. There is supposed to have been a plot among some of the natives about the plague segregations. They have fought in every way against measures adopted by the government to stamp out the plague. It is said that the officials think they have a clew to the assassins and that some well-known Hindu gentlemen may be implicated.

So notable an event as the Queen's jubilee could not be expected to pass without some notice, even in far away India. At Sialkot there was a thanksgiving service held in our church. It was a union service of all the Christians in the city. The next evening there was a grand illumination, and none of the places presented a more attractive appearance than our own Christian training institute. The teachers and boys took great delight in getting up the display. The school children all over India were treated to sweets, and many poor people were fed in honor of the occasion."

The missionary mothers and little children were mostly gone to the hills; the other missionary ladies would follow in due time for needed rest and a relief from noxious air, odor, etc., belonging to all heathen countries in hot weather. All are looking forward with great expectation to the Christian convention to be held at Sialkot in the autumn. It will be remembered that money was raised at the Omaha convention of our young people for the defraying of expenses of this meeting. Dr. W. W. White will be present, and many other zealous missionaries and workers of the Punjab. It is hoped a great blessing will follow this meeting.

Of the Girls' Boarding School Miss Mary J. Campbell says:

May 11th opened bright and fair. The school girls, who are always early risers, were up long before the dawn of day, singing happily as they ran here and there preparing breakfast and making everything neat and tidy for the inspection of the visitors who would come to the jalsa. Our third annual jalsa came off that day. Because of the great heat, the entertainment opened at eight. Americans, English, Scotch and Indians were present. Many of the natives who came were Mohammedans. They seemed greatly pleased with the essays prepared by the girls. A bright young girl gave the address of welcome in a very pleasant way. Usually we have great difficulty in training our girls to speak so that they may be heard by an audience. A short history of the school was given. The attendance had increased from 89 to 114. Two of our girls had finished the school course and passed well in the government examination. Miss Frances, the government inspectress of schools, after passing all but seven of the girls, said of the school: "The school is doing very well instructionally, but the most satisfactory thing to note is the thorough way in which the girls are made to practice household work. It is the most important thing that girls should not, as they so often do, begin to despise domestic work soon as they acquire a little school teaching. Most of them will have to spend their lives, not in reading or teaching, but in housekeeping, and no school can do more useful work than teaching them the habits which will make their homes more wholesome and civilized."

That for which we are most thankful is the great change that has taken place in the hearts of our dear girls.

The new building was opened on the day of the jalsa. We have room now for 135 girls. Our school was filling up rapidly, but because of the 25 per cent cut from our estimate we have been obliged to send out 13 girls and we are afraid we shall have to turn out more. We are only enabled now to keep in the present number by the kindness of those who sometimes send us *specials*. The work is going on very satisfactorily, nothwithstanding the heat. Our girls are all very well. We are sending home for the young people's convention several views of the school girls in school, reciting; girls at the dinner hour, etc. I wish you could all come and visit us.

Of the Summer Bible School Mrs. Sarah E. Johnson writes:

We have just closed a most interesting month of Bible study with our workers. Mr. Kyle (our officiating pastor) took the class of men, while Aunty, Ella and I divided up the women among us. Having finished last year a four years' course in the life of our Lord, we continued with the Acts of the Apostles and got through the first twelve chapters.

Before going to Pasrur, Mr. Scott had arranged with Rev. Gauda Mall, our own evangelist, to hold three days meeting at Jhelum at the close of the school and prior to communion. So at the appointed time both Mr. Scott and Rev. Gauda Mal! came, and our meetings began Thursday evening and lasted till Monday morning, two meetings a day. They were all good meetings and every one received blessings. There was no noise, no excitement, but we all felt the presence of the Spirit among us, searching our hearts in a marvelous manner. One result of this heart-searching was the going out from among us of an *impostor*, one who had for a long time deceived many with his slippery tongue and a meek-looking face. He left before communion and we hear is now with that notorious Mirza, of Qadian in Gurdaspur district, who claims he is Christ. Another result of this heart-searching was a satisfactory settlement of a question which had long vexed our Jhelum church —whether women should or should not pray and speak in the prayer meetings. Some of our male members (led by an elder) had always insisted that women keep their mouths shut in church, 1 Cor. 14:34,35, while our own pastor, Rev. Scott, always encouraged the women to pray, recite a verse, ask questions, and speak in the prayer-meetings, feeling that, as daughters of the King, they had every right to enjoy the full freedom of their Father's house and presence. Gal. 3:28.

This time, right in the midst of our Bible study, Satan, seeing how harmoniously we all were getting along and enjoying our Bible studies at every meeting, thought he would make some change; so he told these men to again make a fuss about the women praying or speaking in church in the evening meetings, and to our great surprise, 1 Cor. 14:34,35 verses were given one evening as prayer-meeting subject for next day. Much as we all wanted to have this subject up for discussion, we felt that was not the time to have it up, so postponed it till after the meetings. On Monday, at the close of the last meeting, a native sister, who is our best Bible woman, asked Rev. Gauda Mall to kindly explain 1 Cor. 14:34,35. Before he could speak one opposing brother answered, "Women should keep quiet in church according to the Word of God." Then a native sister read Joel, 22:28,29;

Acts, 1:4,14; Acts 21:9; Gal., 3:28, to say nothing of the repeated kind mention Paul makes of the women who were his fellow-workers and ministered to his wants, temporal and spiritual; and who can forget the honor Christ himself paid to woman? But further, to prove that Paul himself was not opposed to *all* women praying and speaking in church, but only the Corinthian women, and that why; another sister read 1 Cor. 11:5, giving at the same time a brief account of Corinthian social life and the state of Corinthian churches which had retained more or less of the old leaven. She followed with 1 Cor. 14:34,35, laying proper emphasis on the most important word in the 34th verse, "*your*"—not all women in Christendom, but only the Corinthian women. This had come to her as an inspiration while at the meeting, and it opened our eyes. Another sister said, "I am a Bible reader in the zananas, in Jhelum City, and often in my rounds I meet the fathers, brothers and husbands of my zananas, and sometimes, while I am teaching or reading the Bible, these men sit and listen, ask questions and even attempt discussion. To say to these men, (who are generally polite,) "go out" or "keep quiet" in their own houses, would simply close those zananas to us forever; so I talk even to men although I don't like to do it, but is it right that I should teach or speak to heathen men, if I have no right to speak or pray in my father's house, simply because my Christian brothers are present there and claim that privilege as their own?

There was no wordy argument, no discussion, no unpleasantness, but there was a calm, and then our evangelist rose to the occasion and said: "If we have in our midst any such women as those Corinthian women were, whom Paul forbid to speak in church, I also say, let them keep silent, but to the daughters of the King I say, you have the same right as your brothers to pray and speak in the house and presence of your Father and King." He then asked a sister and brother to pray, and the meeting closed.

Mrs. Grace W. Gordon writes from Gurdaspur, as follows:

I am the only American in the station this morning. Miss Anderson and Miss Dickey are in Pathankote (a part of our district) working for a few days and Mr. Gordon has gone out to a village about 16 miles distant to buy some lumber for a new church, which we are going to build for the Christians of that village. Buying lumber out here is no small matter. It is quite an undertaking. There is no lumber-yard to select from or to buy from, but you must go out into the country and select the tree for yourself. After searching far and near you probably find what you think will answer your purpose, but at a very extravagant price. Then a bargain must be made with the English forest officer for the same. All the trees here belong to the English government and must be bought from the same. Then some coolies must be hired to cut these trees down and trim them, after which they are given to another class of people called sawyers, who will saw them into boards perhaps at the rate of about two boards a day. Then a carpenter must be called to smooth them off, etc. After all this preparation, which in all probability will take the greater part of three months, you will readily understand why work must necessarily go slow in India. I can assure you to work so slowly and under such great inconveniences is very trying to an American missionary who has been accustomed all his life to seeing work of all kinds move along lively.

It is now 7 a. m. I have just returned from visiting a family of six children whose mother is dead and whose father, because of his work in a distant village, is unable to live with them. They are such bright, good little Christians, four boys and two girls. They know the Brown's Catechism in Urdu perfectly, even to the youngest, five years of age. I try to go around once a week to hear them say it, that they may not forget it. I enjoy going to see them very much, but I do so wish that I were able to talk to them better. They like to hear me talk simply because they are greatly amused at my mistakes. They laugh heartily over what I deem more of a crying matter. But it is by making mistakes that we must in time learn to talk this difficult language.

A good deal of our thought and attention these days is spent on famine relief. Though actual starvation has not reached our mission field, yet prices are very high, and it seems as if real famine were fast approaching. The missionaries are all concerned as to the best plan for providing for our Christians and heathen as well. Miss Spencer, Rev. Scott and Mr. Gordon have each received $500 for famine relief. This money came by cablegram, and as yet no letter has come giving any explanations, but we doubt not that some American friends have thus liberally given of their plenty to these poor, miserable, wretched and starving people. I am sure at present there is no cause in the world more worthy of your aid. The harvest has just been gathered here, and in consequence wheat is a little cheaper than it has been and much cheaper than it will be in a month from now. Considering this, Mr. Gordon has thought it a good plan to buy in a supply of wheat now, and store it away until the bazaar prices go entirely beyond the means of these poor people. Then he will sell it out at the cheapest possible rate and take the money, again buy in and sell out, thus making the same money feed them once and a half times. We hope, however, that rains may come and that there will be no actual starvation around us. We are all proud when we read the newspaper accounts of what great and liberal things America is doing to relieve the suffering here, that we are Americans. I firmly believe that our own land will never be visited by famine as long as she is so liberal in supplying the needy from the plenty God has given her.

The general news is good. Every one well so far as heard from, except Miss McCullough, who has been compelled to go to Murree on account of her old trouble of boils. She is there with Mesdames Thompson and McConnellee. We hear good reports of the children there.

The Martins and Kyles reached the hills this week. The children are all well. Their mothers do not seem very strong this summer, but we trust this fine air will soon fix everyone up. Messrs M. and K. leave for the plains tomorrow, I understand.

Yesterday was the Queen's Jubilee. There were special services in the Cathedral, with officers out in uniform, etc. There are to be fireworks tomorrow evening and a small illumination, we understand, in the way of 1500 miles of beacon fires on the Himalayas here back of us.

Good word from the plains, except for the intense heat, tho' generally speaking it has been a very cool season.

The Kashmir party seem to be prospering. From the complaints we hear of lack of substantials we are encouraged to believe the convalescents have found their appetites in that famous "Land of Song and Story."

JHELUM, June 29, 1897.

Kindly allow me to acknowledge with thanks, through your MAGAZINE, the following subscriptions to the Good Samaritan Hospital, Jhelum: From O. Y. P. C. U. Jr., Tarentum, Pa., for children's bed, Jhelum, $4.; from Mansfield Presb'y $4.

As work increases I have very little time for writing letters to all I would wish to, but I have not forgotten anyone. S. E. JOHNSON, M. D.

YOUNG PEOPLE'S DEPARTMENT.

Teach me to do thy will, for thou art my God.—Ps. 143:10. I will keep thy precepts with my whole heart.—Ps. 119:69.

(*Recitation in concert.*)

We read of the entry triumphal,
With palm-branches strewn in the way,
Of Him who on Calvary's mountain
The price of our ransom should pay.

We know how that day in the Temple,
Rebuked for their innocent ways,
The children cried joyous hosannas,
But Jesus accepted their praise.

So gently,—forbidding them never,—
He spoke to the children of old,
We're sure that he tenderly calls us
Like lambs to the shepherd's safe fold.

Our hearts will we give to the Saviour,
Our feet all his errands to do,
Our voices, our hands, and our pennies,
That others may come to Him, too.

Program for Junior Missionary Society for September.

"Our heritage across the sea!"

Ah! it is a rich one! The Father promised it to our Elder Brother long ago! See 2nd Psalm, verse 8.

And if one soul is worth more than all worlds, what arithmetic can tell the value of the heathen nations saved by grace!

The heritage of our United Presbyterian church across the seas is among the masses of Egypt and India. It is better than all Alaska with its gold.

If we should prove unworthy of it, God may take it away and give it to others, who will manage it for His glory!

1. When and by whom was the mission in Egypt begun?

2. When and by whom was the mission in India begun?

3. How is the work carried on?

4. Who constitute the Board of Foreign Missions?

5. Who are the missionaries in Egypt? In India? That is, how many Americans and how many native workers?

6. How many members in each?

7. How much money is asked for this year to carry on the work in both?

8. How far away is Egypt? India? Commit and recite Matt 28th, 19-20.

9. What can we do to preserve to us our heritage? J. F. H.

Junior Missionary Society Exercise.

GIVING.

1. In what spirit should we give?

LEADER.

For God loveth a cheerful giver.—2 Cor. 9:7.

(*Recitation for a little girl.*)

I s'pose I must give to the heathen
A part of my money,—oh, dear!
My Hildah's best dress is so faded,
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
Needs something I wanted myself;
I think I will hide my dear dolly
Away on the uppermost shelf.

(*Recitation for a little boy.*)

That's just what I thought, little sister,
'Till mamma was saying one day
That children, as well as the big folks,
Must give just as well as to pray.

But if they begrudged ev'ry penny,
The Lord for their gifts would not care,
I'll wait for my bicycle longer;
Can't Hildah her faded dress wear?

II. What is the need of our giving?

How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10: 14, 15.

Oh! millions are waiting in darkness
The sweet Gospel story to know,
And Christians are waiting to tell it;
Why *are* they delaying to *go?*

Much money is needed to send them,
And even the children can see
That all who have heard of the Saviour
Should loving and generous be.

III. When shall we give and work?

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.—Eccl. 11:6.

Oh! let me go forth in the morning
'Ere thirsty and parched is the ground,
And drop precious grains in the furrows,
Rich harvests must surely abound,—
But lest the soft dews of the nightfall
Are needed to moisten my seed,
Some grains must be saved for the evening,
And God all my sowing will heed.

IV. Where will the missionaries and teachers who are sent by our gifts preach the Word?

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:47.

Wherever a soul knows not of Jesus,
His messengers quickly must go
To carry the Gospel's good tidings,
The way of salvation to show.
The gifts of God's children send teachers
On missions that never shall cease,
And beautiful feet on the mountains
Will ever be publishing peace.

V. What will be the result of our giving?

He shall have dominion also from sea to sea.—Psalm 72:8. And all the ends of the earth shall see the salvation of our God.—Isaiah 52:10.

Some day,—when His throne is made ready,—
The Crucified One shall be King,
And multitudes no man can number
Their glad alleluiahs will sing.

All nations shall see His salvation,—
The victories won through His name;
All eyes shall behold Him in glory,—
The Babe who to Bethlehem came.

VI. Will *you*, dear children, give yourselves and what you have to the Lord?

The following letter has been sent to every Junior secretary in the church, who in turn will communicate with the superintendent of congregational societies.

ALLEGHENY, PA., July, 1897.

DEAR SISTER:

We have now fairly entered upon another year's work for our dear Juniors. A great responsibility rests upon us in the training of these young people. Let us ask ourselves, are we as faithful, earnest and consecrated in this work as we should be. The results of the past year give us great encouragement and show a faithfulness on the part of our superintendents and leaders. Forty-two societies were organized last year with 1,632 new members. In contributions we had a gain of $507.22 and $173 with value of boxes.

The special work for this year will be the purchase of one hundred acres of land at Prairie, Ala., at $8 an acre. Will you make an effort to have every society in your Presbytery, whether Jr. M., Jr. U. or Jr. C. E., purchase at least *one* acre. Remember this *special* work does not detract from any definite pledged work.

We still lack the required number of subscribers to publish our junior paper. Will you make a still greater effort in this direction. Price 15c. a year for single copy; 10c. in clubs of ten or more. Suggest to your societies using the honorary membership fees to supply *every* member with a copy.

Be faithful to the duties of your office. Push the work of organization. Keep in touch with every society in your Presbytery. Send to your secretary your best methods and exercises that she may give to others. Report every new society giving membership and other items of interest.

Your fellow worker,

(Mrs. N. Wylie). ELLA J. STEVENSON,
161 Locust St. Junior Secretary.

India.

Questions and Answers for Missionary Societies and Mission Bands.

MISS ANNA M. GIVEN.

PART IV.

52. What country first sent Protestant missionaries to India?

Denmark, in 1705.

53. Mention three early missionaries to India.

Christian Frederick Swartz, of Germany, who went to India in 1750; William Carey, of England, who went in 1793, and Dr. Duff, of Scotland, who began his work in Calcutta in 1830.

54. When and by whom was the first American Mission commenced in India?

In 1834 the American Presbyterian Mission was commenced in North India by the Rev. John C. Lowrie.

55. When was the American United Presbyterian Mission founded in India?

In 1855.

56. Who were the first missionaries?

Rev. and Mrs. Andrew Gordon and Miss Elizabeth G. Gordon.

57. What part of India was chosen for our mission field?

The Punjab, a province in North India, which had then been but a short time under British control. Most of the Punjab is a great plain. Along its northern frontier rise the mighty Himalayas.

58. Where was our first mission station?

At Sialkot, which is an old city of about 45,000 inhabitants, and near which is a large military station.

59. Through what terrible experience did our missionaries safely pass in 1857?

The Sepoy mutiny.

60. When were the first converts baptized?

In the autumn of 1857.

61. Name the districts which have been occupied by our mission.

Sialkot, Pasrur, East Gujranwala, West Gujranwala, Zafarwal, Jhelum, Gurdaspur, Pathankot, Jhang and Rawal Pindi.

62. How is each district subdivided?

Into stations and sub-stations, the latter under the care of native workers.

63. How many foreign missionaries have been sent to the field since the mission was founded?

Seventy-five, counting ordained missionaries, their wives and the unmarried female missionaries.

64. How large is our field, and what is its population?

The entire length from southeast to northwest is nearly 300 miles, with an average width of 150 to 200 miles. The population is about 5,000,000.

65. How many people are there to each ordained missionary?

Nearly 300,000.

66. How many Christians are there under the care of our missionaries?

In 1895 there were 6,582 communicants and baptized adults with a total Christian community of 9,912.

67. How many native ministers and helpers are there?

In 1895 there were nine native ordained ministers, twelve licentiates and theological students, and 198 other native helpers.

68. How many congregations have been organized?

In 1895 there were sixteen regularly organized congregations.

69. From what class do the greater part of our converts come?

From the Chura and Sweeper class.

70. Who are the Churas?

The Churas are the very lowest of the people in the Punjab. They are considered unclean and are not allowed to live in the villages with the Hindus and Mohammedans, but are obliged to live in separate quarters outside. They act as servants to the farmers, assisting in the fields and doing all the street sweeping and the dirty work, but they are never allowed to touch the food or draw water from the wells of their masters. Much of the scavenger work is done by women, who carry away the filth of the houses in baskets upon their heads. The most of the Churas are descended from the aborigines of the country and have darker skins than the higher classes. They worship an idol of mud called Bali Shaw.

71. How do these people receive the gospel?

In some cases they are indifferent and even hostile, but usually the missionaries are welcomed and their teachings joyfully received. There are so many Christians and inquirers from this class that it is hard to find teachers enough for them.

72. Where do most of the Christians live?

In villages scattered over the districts.

73. What method do the missionaries find best for reaching the people?

They go on tenting tours through their districts, camping from village to village. This can be done in the greater part of our field only in the cold season. In the hot season the missionaries can visit only those villages within a few miles of the mission houses or near travelers' bungalows; but there is always much work to be done in mission centers.

74. Besides the regular work in the mission centers, what special work is done during the hot season in almost every district?

The native helpers from the district come together to study the Bible and to seek spiritual advancement, and are formed into schools which continue for several weeks. The men are instructed by the ordained missionaries; their wives by the lady missionaries.

75. Why are female physicians especially necessary in India?

The customs of the country require the seclusion of women. So close is this seclusion among the higher classes that no matter how ill a woman may be a male physician is not permitted to see her.

(TO BE CONTINUED.)

EDITORIAL.

The Ninth Young People's Convention.

To realize the magnitude and spirit of the Indianapolis convention, one must have been there. The management of the whole affair seemed to be complete. In speakers and leaders there was a right man in the right place every time. The missionary spirit predominated in all the work of the convention, as it should, for that is *the* work of the church. Evangelistic meetings were held in twenty-six places in the city. Many promised to give their hearts and lives to Christ.

Whatever other Institutes have stood for, the Indianapolis Institute stands pre-eminently for union—a union comparable with that which culminated at Pittsburgh in 1858. Nor does it appear that this closer relation is being sought for the sake of union alone, but from the necessity which arises from unanimity in belief and identity in history. Also the Institute will be noted for the large place it gave to evangelistic work.

The convention will do our cause good in Indianapolis. It sang the psalms into favor with its choir of 450 voices. One of the reporters tells of their singing hymns and corrects himself:

"Hymns is not just the word, either, for the United Presbyterian church sings nothing but psalms. The way the chorus sang them last night was a revelation to those whose ideas of "psalm-singing Christians" are associated with unmelodious "intoning" and wheezy nasal sounds."

Not only the choir sang, but they were joined by 4,000 at least in the audience. Will we ever hear its like until we join the chorus of 144,000?

The delegates were grateful or a free supply of convention programs. There is much useful information in these besides the music. It will be useful to societies which have these programs not only to use the music occasionally, but to study our pedigree and keep the historical facts in memory.

CONVENTION NOTES.

The best translation of "charity" in our authorized version, according to Dr. Torrey, is to translate it into our lives.

The address on missionary night by Dr. J. H. Barrows came from a scholar and divine, who has made an extensive tour through the most important mission fields of the world. He spoke highly of the work of our church in India and Egypt.

Get doubters to read the Bible. Not a single historical fact which it contains was ever proven false. We owe much to the Jew for keeping pure the Old Testament scriptures.

It was shown that the country church should be made the center of the life of the congregation, socially as well as religiously.

Rev. S. E. Martin declared that the young people of the church could do the preliminary work of organizing a hundred new churches during the year. Everything possible for any church is possible for our own. Our ancestry and training place us on high ground. Ninety-eight per cent. of those who are putting forth effort to advance the Master's kingdom had their training begun at the family altar. Let the Psalter be used and the Bible read, then will family prayers make our youth strong in the Lord.

"I will permit no man to degrade me by making me hate him" said Booker T. Washington.

The tithe-paying Christian is a liberal one. When all God's children become tithe-payers this lament of lack of funds from our missionaries will be a thing of the past. The tithe is not our own; it belongs to the Lord. "The Lord loveth a cheerful tithe-payer."

No city better adapted to this great annual gathering has yet been tried. The accessibility, the adaptation of the hall, the beauty of the city, the boarding facilities, and the faithfulness of the local committee and their helpers, will be criterions by which to judge many future institutes.

One speaker defined the branches of the Young People's movement as our "nineteenth century crusades."

Our Young People's Christian Union of the United Presbyterian Church of the United States, so much united, indicates

much union and fellowship.—*Governor Mount.*

Thirty or forty delegates were present from the Associate Reformed Church of the South. J. S. Moffett, their representative, said, "We know no North, no South, no East, no West; but we know each other as the servants of the Lord Jesus Christ." A union in young people's work with this branch of the psalm-singing church promises a speedy consummation, as was foreshadowed in the enthusiasm with which these delegates were received.

In this day when we hear so much about women's rights, it is refreshing to hear "men's rights," as we did in the wail that was sent to the chairman, "One lady's hat is obstructing the view of twelve men;" and the chair's pathetic appeal, "Ladies, please remove your hats." But it required line upon line and precept upon precept, proving the gentler sex quite as loth to surrender their so-called rights as their sterner brethren.

Mrs. Mary Clokey Porter, in bringing greetings from the W. G. M. S. said, "The organization of the Women's General Missionary Society antedates yours six years, but, young-America-like, you step to the front and outstrip us, and lead us in the frequency of your meetings and in your enthusiasm. The delegates and visitors in attendance on our annual meetings we count only by the hundreds, where you count your delegates and visitors by the thousands." She made a strong appeal for missions. "It has been aptly said, the important question is not shall the heathen be saved without the gospel, but will you and I be saved without giving the gospel? For, if we truly love the Lord Jesus Christ, our heart's desire will be to give salvation to all for whom Christ died. We believe that what Christians need most to do to make them more earnest in their prayers, to make them better workers and better givers, is to give them a fuller knowledge of the need of missions." To this greeting the President feelingly responded, "While we may exceed you in numbers and frequency of meeting, we do not exceed you in earnest prayer and great self-denial. I say, 'Hats off' to the members of the Women's General Missionary Society."

Mrs. Holliday, of India Mission, had charge of the missionary exhibits in court-room No. 1. Photographs of teachers and pupils in Egypt, specimens of fancy work, drawings, examination papers in mathematics, grammar and penmanship, (at least Mr. Giffin said that was what they were,) specimens of pulse, rice and lentils from Egypt, and idols from India, jewelry of various kinds, and the fan which separates the chaff, as in Bible times.

Among the missionaries present were Dr. Ewing and wife, Revs. Giffin and Ashenhurst, Egypt; and Mrs. Holliday and Miss McCahon, of India.

Program for October.

Theme.—Our heritage across the sea.

Opening devotions appropriate to the subject.

We understand by "heritage" a something we expect to possess. Among several definitions the Standard Dictionary gives, "share; portion; as applied also in the Bible to the people of God as his special share in the human race."

"Our heritage across the sea" will be quickly recognized by the United Presbyterians as pointing to Egypt and that part of India known as the Punjab.

That potent little word "our" assertes ownership; ownership begets interest and entails service. The admonition of the inspired apostle is, "So study to show thyself approved of God, a workman that needeth not to be ashamed." And again, "For we are laborers together with God." And the promise follows, "Every man shall receive his own reward according to his labor."

It is hoped intelligent interest may be quickened in our two mission fields, which in the providence of God are subject to English rule, by the following comprehensive studies:

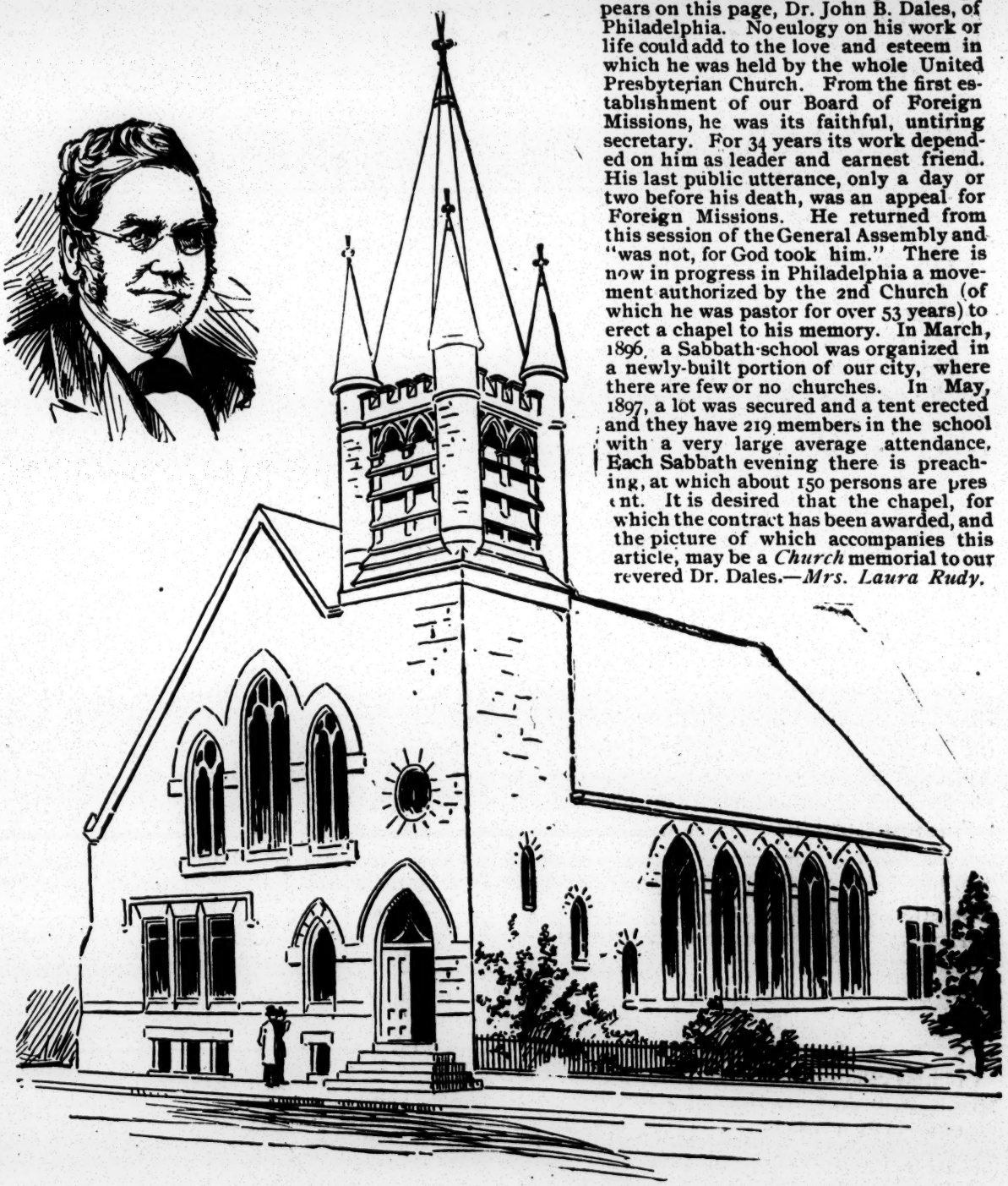
EGYPT.

Egypt geographically outlined. A dependency of Turkey; ruled by a Kehdive; who is a subject of the Sultan. English rule; how acquired. The Madi rebellion; fall of Khartown; loss of the Soudan. Present situation. Topics briefly sketched in talk or paper.

INDIA.

"The original inhabitants of India were Tur-

The Dales Memorial Mission



Four years ago there passed to his rest and reward the one whose picture appears on this page, Dr. John B. Dales, of Philadelphia. No eulogy on his work or life could add to the love and esteem in which he was held by the whole United Presbyterian Church. From the first establishment of our Board of Foreign Missions, he was its faithful, untiring secretary. For 34 years its work depended on him as leader and earnest friend. His last public utterance, only a day or two before his death, was an appeal for Foreign Missions. He returned from this session of the General Assembly and "was not, for God took him." There is now in progress in Philadelphia a movement authorized by the 2nd Church (of which he was pastor for over 53 years) to erect a chapel to his memory. In March, 1896, a Sabbath-school was organized in a newly-built portion of our city, where there are few or no churches. In May, 1897, a lot was secured and a tent erected and they have 219 members in the school with a very large average attendance. Each Sabbath evening there is preaching, at which about 150 persons are present. It is desired that the chapel, for which the contract has been awarded, and the picture of which accompanies this article, may be a *Church* memorial to our revered Dr. Dales.—*Mrs. Laura Rudy.*

anian and at a distant period, at least ten, perhaps fifteen, hundred years before the Christian era there was a great Aryan invasion which dominated the history of India until about 1000 A. D., when the Mohammedan invaders, after repeated efforts, gained the ascendency. The Mogul power was established in 1526, and held sway until 1757. By victory of Plassey, under Lord Clive, the British rule was begun, and the mighty Indian Empire was fairly established and came fully under the power of the British Crown and Parliament. The providence of God is wonderfully revealed in all this, and it is a blessing beyond compare to a country like India, so liable to be torn by civil strife, and overrun by tyranny, to have the strong, firm, and just rule of the British government exercising its sway over these vast, restless, and turbulent races. The outlook for the future is, that all things are now ready for India to become a Christian Empire, and it is reasonable to hope that not many generations will pass before we shall see marvelous and startling changes in the land."—"*Foreign Missions After a Century.*"

Topics for talk or paper.

Character of British rule. Mutiny of

1857. Caste, one of the chief hindrances to India's evangelization. Deep seated discontent; the cause, vigorous and humane effort made by the government to stamp out the plague, of necessity regardless of caste. The outlook.

The three principal means of evangelization employed by our missionaries:

The preached Word.
Education of the young.
Healing the sick.

The manner of preaching the Word in Egypt and India differentiated.

Education of the young a necessity; beneficent results.

Physical and spiritual healing; thoroughly equipped hospitals a necessity for Egypt and India. The above topics to be treated in three five minute papers.

MRS. R. S. FINLEY.

The minutes of the Indianola meeting, good in style and contents, have been on distribution for several weeks and should have a large and rapid sale. Send orders to Mrs. J. A. Grier, Bellevue, Pa.

$100 has been paid by Rev. D. R. Gordon for the ward in which a bed has been endowed in memory of his father, our late Dr. Andrew Gordon, by Monongahela Presbytery, and now that ward is called "Andrew Gordon."

The Xenia Bible Training School for Christian workers is no longer an experiment. The thorough work done the past two years by those in attendance, and the instruction so willingly and graciously given by the seminary faculty, are a source of great gratification to those most interested. The Training School will open with the opening of the Theological Seminary, the first Wednesday of September. Good boarding can be secured at very reasonable rates. Information and assistance may be secured by addressing Mrs. R. S. Finley, 231 East Main St., Xenia, O.

Treasurers of Missionary Societies, Please Take Notice.

The Treasurer of the Women's General Missionary Society, Miss E. J. Sloan, will hereafter enter in her books monies as received from Presbyterial (not Congregational) societies, in accordance with the following action taken at the Indianola convention, as recorded in the minutes, page 68:

"That Presbyterial Treasurers send the money for the different departments of work as coming from the *Presbyterial Society*, and *not* from auxiliary societies of the Presbytery."

Treasurers of auxiliary societies will please send *even dollars* to the *Presbyterial Treasurer*, as many did during the past year, thus enabling the presbyterial treasurers to remit the same to the General Treasurer. By order of the Board of Directors of the Women's General Missionary Society of the United Presbyterian church.

MISS E. J. SLOAN,
MISS E. D. BROWN, Com.

REPORTS, Etc.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

QUES.—Is it advisable to introduce anything into our missionary society which does not refer directly to United Presbyterian Missions?

ANS.—There are many things which tend to broaden the views, add to the culture and increase the influence and usefulness of a society. These things should be provided, if they are kept in their proper place, which is secondary to the United Presbyterian missionary work. We will illustrate by giving the plan adopted in one society.

The society appoints each year from its members those who will represent it in the different benevolent organizations in the city, such as the Bureau of Charity, the Day Nursery and Kindergarten Association, the Women's Auxiliary of the Young Men's Christian Association, the Home for the Friendless, the Women's Christian Association, the Charity Hospital, &c. At each meeting, after the reports of the officers are given, these representatives each give a brief report of the work done during the month in the organization she represents. In this way the society is kept in touch with these institutions, and the members have a broader and more intelligent view of charitable work in general, and especially that in their own city. We can study the missionary work done in other churches. We may learn much from the methods and plans of others; we may be better able to work our own garden by seeing how our neighbor cultivates his. We can present the plans of other missionary societies, and perhaps in that way improve our own. We can cultivate our minds and hearts by taking up the study of some general subjects, such as those given in the magazine; but we do not think that all the time should be given to these, for the latest news from the mission fields should be discussed at each meeting of the society.

QUES.—Should we not cultivate more sociability in our societies?

ANS.—Yes. Special effort should be made in every society to cultivate sociability among the members. The meetings should close promptly and allow a half hour for the members to enjoy themselves socially. At the close of the quarterly

meeting have an afternoon tea. These teas should be held in the homes of the members, even if the other meetings are held in the church parlors, for it makes it more home-like and sociable. The members can give ten cents extra for the contingent fund on that day. The refreshments should be very light, and each member should invite—and bring—to that meeting at least one lady in the congregation who is not in the habit of attending the society meetings. The lady entertaining will feel amply repaid if she sees an increase of sociability, and money and members. Occasionally the seniors and juniors should meet together in a social gathering.

QUES.—How can a society keep up membership?

ANS.—First, by interesting all in the work of the society. Have two or three public meetings a year, and invite the entire congregation to be present. If the pastor is willing, take Wednesday evening, giving an interesting programme. In one congregation, the missionary society calls out the largest Wednesday evening congregation. Second, educate every one. It would pay any society to raise a special fund to be spent in missionary literature and distribute it free, getting the best, so that all will enjoy reading it. Appoint an agent for the MAGAZINE and have her see that there is one copy in every family that has a representative in either the senior or the junior society. Then she can begin to work outside in the congregation. Have a missionary library in the society. After a number of the members have read a book, discuss it in the meetings. If you have an intelligent people, you will have an interested people, and you will have no trouble about your membership.

Treasurer's Report.

Receipts for the month of April, including 16th and 30th, 1897.

Foreign.—Willamette, 2; Mission Creek, 10; Illinois Southern Pres., 18.60; Carnahan Creek, 6; Hoopeston, 5; Plain Grove to India, 8.20; Harlansburg, 5; St. Clairsville, 9; Martin's Ferry Willing Workers for India, 5; Topeka, 5; Muskingum Pres., 64.65, and to India 5.

Foreign Special.—Willamette, for famine sufferers, India, 4; Beddon, Mich., S. S. class of Mrs. J. H. Russell, for Girls' School, Sialkot, 8.75; Colorado Springs Y. P. S. C. E. for Bible Reader, India, 60; Muskingum Pres., scholarship, India, 25.

Foreign Salaries.—Miss Fulton, Illinois Southern Presby., 203.30; Miss Spencer, 1st Mercer, 42; Miss Smith, Kansas City Pres., 56; Miss Thompson, Muskingum Pres., 136.50; Miss Mary A. Lawrence, Muskingum Pres., 30.

Endowment of Beds in Jhelum Hospital, India.—Miss Kathleen F. Anderson, 80; Mrs. Martha Ellen Wilson Memorial Bed, by Middleton and Monroe Societies, 3.40; Piqua, 5; Pigeon Creek Juniors, 4; D. Livingston and wife, 5; Mrs. Nourse, 50 cents; Thornville, 3.85; Columbus, 3; Training School Committee, Xenia, 10; A. Friend, 5; On Junior Bed, Dayton, O., Junior M. S., 1; Muskingum Pres., 3; Goldfield Junior M. S., 10.

Home and Salaries.—Carnahan Creek, 6; Hoopeston, 7; Plain Grove M. Band, 3.85; St. Clairsville, 8; Martin's Ferry Willing Workers, 5; Topeka, 5; Muskingum Pres., 75.87; Morea, 7.

Warm Springs Indian Mission.—Illinois Southern Pres., 13.10; Muskingum Pres., 5.

Freedmen's Salaries, Etc.—1st Portland, 5; Illinois Southern Pres., 5; Hoopeston, 5; Hoopeston Junior M. Band for Alabama Farm, 2; Plain Grove M. Band, 2.56; St. Clairsville, 8; Muskingum Pres., 55.33; Knoxville College Dressmaking Dep't, 12.07.

Church Extension and Parsonage.—1st Portland, 5; Spokane, 3rd payment on Note 4, 82.40; Muskingum Pres., 20.50.

Ministerial Relief.—1st Portl'd, 3; Musk'g Pr., 8.

Aged People's Home.—Muskingum Pres., 1.

Board of Education.—Muskingum Pres., 6.

Pittsburgh Syrian Mission. — Monongahela Pres., 58.

Receipts for month of May, 1897.

Foreign.—1st Denver, 2.50; Beulah, 3; Kerr Ridge, 2; Venice, 12.45; 3rd Washington, Pa, 7.85; King's Creek, 18; Davenport Y. L., 12; Mrs. John Anderson, Zion, Ill., for India, 115; 6th Chicago, 15; Muskingum Pres., for India, 15; 2nd Phil., 15.

Foreign Special.—For famine sufferers, India, collection at Indianola Convention, 75; Aspinwall, 5.75; 5th Pittsburgh, 8; and King's Daughters, 2.75; also Y. P. C. U., 14.73; 1st Pittsburgh, 15; Muskingum Pres., 5.

Endowment of Junior Bed, India.—Greeley, Col., Junior C. E. Society, 2; 2nd Kansas City Junior C. U., 1; Kirkwood Junior M. Soc., 8; New Bedford Cong., the children, 1.25; 3rd Philadelphia Junior M. Soc., 2.57.

Foreign Salaries.—Miss M. A. Lawrence, 12.50; by Colorado Pres.; Miss Fannie C. Martin, O. Y. P. C. U., Conemaugh Pres., 81; Miss McMillan, Rock Island Pres., 10; Miss Thompson, Muskingum Pres., 28.

Home and Salaries.—1st Denver, 20; Colorado Pres., 5.78; Bovina Centre, 5; Beulah, N. Y., 3; Kerr Ridge, 2; Bellaire, 8.40; Rock Is., 10; Henderson, 20.

Freedmen's Salaries.—1st Denver, 2.50; Bethsaida, 20; Davenport, 7; 1st Monmouth, 10; Muskingum Pres., 4.28; Ryegate, Vt., 20.

Church Extension and Parsonage.—Mt. Washington, 3rd payment on note 2, 50; Colorado Springs, payment on note 5 in full and on account of 6th note, 125; Coultersville, Ill., 3rd payment on note 1, 26.50; Denver Boulevard Cong., 3rd payment on note 2, 66.60; Alameda, Cal., 2nd payment on note 2, 55.50.

Ministerial Relief.—Muskingum Pres., special 5.

Orphans' Home, Allegheny.—2nd Mercer, 26.

Pittsburgh Syrian Mission.—Monong. Pres., 58.

Contingent Fund.—Collection W. G. M. Soc., Indianola, Ia., 24.06; interest from investments, 130.25; Mrs. J. G. Kennedy, part returned from traveling expenses, 6.

Investments reduced.—1,000.

E. J. SLOAN, Treasurer.

Colorado Presbytery.

Colorado Presbyterial Missionary Society met in the church at Loveland, April 13, at 3:00 p. m. The President, Mrs. W. S. McClure, opened the first session with devotional services The treasurer reported receipts for the year, not including thank-offering, $685.00. Mrs. Hunter, of Loveland, then led in an interesting conference on "Does Our Responsibility as Members of the Missionary Society Cease with Paying Dues?" This was followed with an instructive paper "What Have We as Christian Women to do with the Amusements of the Day?" by Mrs. Marshal, of the Boulevard church, Denver; after which Mrs. Brown, of 1st Denver, gave us some helpful thoughts entitled, "Gleanings."

At 7:30 p. m. we assembled again, this time being gratified by the presence of a large audience. Mrs. Spicer, of Colorado Springs, conducted the praise service in a very interesting manner. This was followed by a recitation by Miss Lulu Bossart, of Loveland. Mrs. Statler, of Greeley, then read an excellent paper entitled, "Home Training and Influence in Their Relation to Church Growth." Following this was a joint conference, "In Supporting Cause of Missions—How does it Benefit the Congregation?" led by Mrs. Dodds, of Denver; Rev. Brownlee, of Pueblo, speaking on "The Pastor"; Rev. Rankin, D. D., 1st Denver, "The Individual" and "Ways and Means of Securing Contributions," by Rev. Jas. Kennedy, of Boulevard church. After this a brief Thank-offering service was conducted by Mrs. Gordon, of Loveland, The Thank-offering presented amounted to $149.21. Miss McElroy, of Greeley, sang a beautiful solo.

The closing session on Wednesday morning was opened with devotional service by Mrs. Marshall, of Denver, and two very instructive papers were read. Miss Rankin, of Lamar, had for her subject "Why no More Time for the Master's Work?" and Mrs. Puntenny, of Pueblo, spoke of the "Present Outlook of Our Mission Fields."

The officers elected were: Pres., Mrs. Rankin, of Denver; V. Pres., Mrs. Comin, Loveland; 2nd V. Pres. and Treas., Mrs. Howard-Smith, of Denver; Cor. Sec., Mrs. Thompson, Colorado Springs; Rec. Sec., Mrs. Spicer, Colorado Springs. One pleasant feature of our meeting was the music furnished by the choir of Greeley church under the direction of Prof. Whiteman. MRS. J. N. GORDON.

Mercer Presbytery.

The Women's Missionary Society of Mercer Presbytery met at Lackawannock June 8. The President, Mrs. A. Y. Houston, presided and led devotional exercises at opening session. Dr. Gilkey and Rev. Gordon spoke on the topic, "Is Tithing a Christian Obligation?"; Mrs. Barr, of India, gave a talk on her work in the mission field; Rev. Gordon talked at the evening session of his work in the Home mission field, and Rev. J. J. Sharp gave an address on the relation of revivals to mission work. The following officers were elected for the year: President, Mrs. R. C. Spencer; 1st Vice Pres., Mrs. L. A. Breckenridge; 2nd Vice Pres., Mrs. M. K. Hamilton; Sec., Miss L. Mary Elliott; Jun. Sec., Mrs. J. M. Simpson; Treas., Miss Kate Heazlett, Mercer, Pa. Ex. Com.—Mrs. Kingan, Mrs. Mary Burwell, Mrs. Alma Gilfillan. Local societies are to order minutes of W. G. M. S. through Presbyterial Treas. 1st church, New Wilmington, was selected as place of next meeting.

L. MARY ELLIOTT, Sec'y.

LeClaire Presbytery.

LeClaire W. P. M. society met at Wyoming, Apr. 6, 1897, at 9:30 a. m. Convention opened by President, Mrs. C. E. Hanna, leading in devotional exercises. Address of welcome, Wyoming; response, Elvira. Conference on "The Christian Woman in Missionary Work, and Reform Movements." Mrs. M. A. Dunlap was elected Literature Secretary; Mrs. Chas. Brown, Thank-offering Secretary; Mrs. M. B. Traver, Rec. Sec'y; Miss Anna Claney, Junior Sec'y. Conference on "Systematic Giving or Tithing." Presbytery took part in the conference. Thank-offering services conducted by Elvira. The amount contributed $117.00. A rising vote of thanks to the ladies of Wyoming for their kind entertainment 7:30 p. m. Joint session of Presbytery and W. M. S. Rev. Sawhill preached an excellent sermon from Numbers 13:30. Mrs. M. A. Dunlap conducted a question box, followed by a conference on "Consecration." MRS. M. B. TRAVER, Sec'y.

Dalton Presbytery.

The Women's Presbyterial Missionary Society met at Dalton, June 23 and 24. Mrs. Rouch was chosen to preside at the meeting. Mrs. Gardiner, of Dalton, gave the address of welcome, and Mrs. McCrea, of Avondale, responded. The papers were very instructive and interesting: "Co-operation of Women in General Church Work," Mrs. Birt, Iberia; "Duty of Christian Women in Reform Movements," Miss Robertson, Fredericksburg; "How may we Interest Our Young People in Missions," Mrs. Rev. J. O. Campbell, Wooster; "Temperance Work in the Missionary Society," Mrs. Rev. Springer, Savannah, and "Fruits of a Well-Beaten Path to the Altar," written by Mrs. Finney and read by Mrs. Proctor of Mansfield, also a paper by Miss Jessie McKay, of Mansfield, of O. Y. P. C. U., and a recitation by little Vinnie Finney, of Mansfield Juniors. A very interesting report from our G. M. S. was given by Mrs. McWilliams. A memorial service was held in connection with the death of our beloved sister and co-laborer, Mrs. Rev. W. E. Shaw, led by Mrs. Proctor, of Mansfield; reading the 88 psalm, and the society passed resolutions to be inserted in the minutes. Elected Miss Ella Walker as Junior Sec., to fill vacancy caused by death of former Secretary. Officers for the coming year: Pres't, Mrs. Rev. Springer, Savannah; 1st Vice Pres't, Mrs. Rev. J. O. Campbell, Wooster; 2nd Vice Pres't Mrs. Geo. Adams, Millersburg; Rec. Sec'y, Mrs. Proctor, Mansfield; Cor. Sec'y, Mrs. Robert Gardiner, Dalton: Treas., Mrs. Mahlon Rouch, Wooster; delegate to W. M. S., Mrs. Caldwell, Iberia; alternate., Miss Dougherty, Avondale. Next meeting to be held at Avondale, Ohio. The Thank-offering, $49.08.

MRS. MAHLON ROUCH, President,
MRS. FRANK LYTLE, Secretary.

San Francisco Presbytery.

The W. M. S., of San Francisco Presbytery held its annual meeting in the 1st church, San Francisco, Apr. 14. It was a meeting to awaken, educate and stimulate.

The meeting was opened by the President, Mrs. J. M. French, and devotional exercises were conducted by Mrs. A. E. Gleason. Reports from officers and local societies were all most encouraging.

The Lit. Sec., Mrs. M. M. Gibson, reported a growing interest in the leaflets and MAGAZINE, and had a very attractive table of literature for sale or examination. Election of officers resulted as follows: Pres., Mrs. J. H. Elliott; 1st V. Pres., Mrs. C. C. Kyle; 2nd V. Pres., Miss Kosina Treadwell; Sec. Mrs. L. E. Benedict; Treas., Miss Helen Currie; Lit. Sec., Mrs. M. M. Gibson; Thank-offering Sec., Miss Leona Lang.

A question box held queries covering a wide range of subjects.

A map talk on India, by Mrs. J. C. Lynn, was an earnest plea for our foreign work. The Bible reading on the Lord's prayer, by Mrs. Benedict, made all hearers feel a desire for a closer acquaintance with the Master. A summary of the year's work, by Miss Helen Currie, gave glimpses of all departments of work carried on by the Women's Board.

The Thank-offering of $110 was presented to the Lord in a tender impressive service led by Miss Treadwell.

The Presbytery, in session at the same time, joined us for the evening service. A bright missionary exercise was given by the 1st church Juniors under the direction of Mrs. Benedict. Miss Leona Lang read a paper on missionary work in young people's societies, giving helpful suggestions to the missionary committee.

Rev. G. McCormick, D. D., of Salinas, delivered a noble address on the "Women of the New Testament," showing their position and influence in the early Christian church.

Dinner and supper were served in the dining-room of the church. MRS. C. C. KYLE.

Mrs. Wm. Grove.

A tribute of love from the W. M. S., of Welda, Kan., in memory of Mrs. Wm. Grove, who died April 27, 1897, the first member that has been removed from our society during the past decade.

We, as a society, would bear testimony to her faithfulness, also that she was one who was full of the missionary spirit and kept in touch with the activities of the church; one who was charitable toward every one. But the Master had need of her, and in the midst of usefulness she was called up higher. We extend our heartfelt sympathy to the bereaved husband, sons and daughters.

"Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, they may rest from their labors; and their works do follow them.

MRS. LIZZIE MAGILL,
MRS. M. J. WILKIN,
MRS. ELLA DAVIS. } Com.

NECROPOLIS AT CAIRO.